

Chapter 13

REFORMATION AND RELIGIOUS WARFARE IN THE SIXTEENTH CENTURY

Overview of the Reformation

- Luther's appearance at Worms sets the stage for serious challenge to the authority of the Catholic Church
- Challenges arise to papal temporal authority
- Reformation shatters Christendom unity
- New forms of religious practices begin to spring up across Europe
- Catholic Church has a religious renaissance
- Religious war between Protestants and Catholics arise over differences

Luther's reform movement wasn't the first. The Italian Renaissance movement spread to Europe and spawned a movement called Christian or northern Renaissance humanism. The major goal was the reform of Christianity

Prelude to Reformation

Christian and Northern Renaissance Humanism

- Northern humanists cultivated a knowledge of the classics—a bond that united all humanists
 - They focused on the sources of early Christianity
- Holy Scriptures and writings of Augustine, Jerome, and Ambrose
- They believed the simplicity of the religion had been distorted by complicated theological arguments

Christian and Northern Renaissance Humanism


- The reform program was the most important characteristic of northern humanism
 - All humans can improve themselves
 - Reading of classical and Christian antiquity would instill true inner piety and bring about reform
 - Supported schools, brought out new editions of the classics, and prepared new editions of the Bible
 - The concept of education would remain important to European culture

Christian or Northern Renaissance Humanism

- Christian humanists believe people must change before society changes
- Christian humanists have been called naïve or optimistic, contingent on point of view
- Turmoil shattered much of the optimism
 - Two prominent Christian humanists, Desiderius Erasmus and Thomas More

Desiderius Erasmus (1466-1536)

- Most influential of Christian humanists
- Born in Holland
- Educated in one of the schools of the Brothers of Common Life
- Traveled widely and conversed in Latin
- His *Handbook of the Christian knight* reflected his preoccupation with religion



Desiderius Erasmus (1466-1536)

- His conception of religion: "the philosophy of Christ"
 - Christianity should be guiding daily light
 - Rejected medieval religious dogma and practices
 - Rejected external forms of religion
 - Sacraments, pilgrimages, fasts, veneration of saints, relics, etc.
 - Emphasized original meaning of scriptures
 - Edited the standard Latin edition of the Bible called Vulgate

Desiderius Erasmus (1466-1536)

- To Erasmus, church reform would come from the spreading of the philosophy of Jesus, providing early education in Christianity, and making commonsense criticisms of church abuses
- He wrote, *The Praise of Folly*
 - Humorous critique of corrupt practices in society
 - Especially harsh on the clergy

Desiderius Erasmus (1466-1536)

- His reforms did not achieve the reforms he'd hoped for
- His moderation and emphasis on education were overwhelmed by Reformation passions
- His work helped prepare the way
- "Erasmus laid egg that Luther hatched"
- Erasmus disapproved of Protestant reformers
 - Didn't want to destroy the unity of the medieval church, just reform it

Thomas More (1478-1535)

- Son of London lawyer
- Trained in the law
- Fluent in Greek and Latin
- Believed in putting learning to state service
- Reached high level as chancellor of England



Thomas More (1478-1535)

- Good friend of Erasmus
- Made translations from Greek authors and wrote prose and poetry in Latin
- Shining example of Christian family life

Thomas More (1478-1535)

- Most famous work and controversial book of his age was *Utopia*
 - Idealistic life and institutions of the community
 - Imaginary life on an island in the New World
 - Concerns for economic, social, and political problems of the day
 - Cooperation and reason replaces power and fame
 - Communal ownership of property, not private
 - Everyone works nine hours/day and rewarded by their needs

Thomas More (1478-1535)

- *Utopia*...
 - Possessing abundant leisure time and relieved of competition and greed
 - Free to do wholesome and religious things
 - Free to do wholesome and enriching things
 - Social relations, recreation, and travel were carefully controlled for the moral welfare of society and its members

Thomas More (1478-1535)

- More was a man of conscience and gave up his life opposing England's break with the Roman Catholic church over the divorce of King Henry VIII



Church and Religion on the Eve of the Reformation

- Corruption in the Catholic Church was another factor encouraging people to push for reform
 - Renaissance popes--no spiritual leadership
 - Clergy affected with too much emphasis on finances
 - Highest clergy positions went to wealthy or upper class bourgeoisie
 - To increase their wealth, clergy held multiple offices
 - This so called pluralism led to absenteeism and ineptness of parish priests

Church and Religion on the Eve of the Reformation

- People wanted more meaningful religious expression and certainty of salvation
 - Accordingly, salvation process was "mechanized"
 - People sought salvation through the veneration of relics and indulgences
 - People encouraged to follow Modern Devotion--living through the example of Jesus
- All examples of seeking salvation adhered to the practices and beliefs of the Catholic Church

Church and Religion on the Eve of the Reformation

- The clergy failed to live up to expectations
- The people were fell more deeply into religious convictions, but their priests didn't



Martin Luther and the Reformation of Germany

The Protestant Reformation began with the question: What must I do to be saved? Martin Luther found an answer not fitting with the traditional teachings of the medieval church. Ultimately, the church would split, destroying the religious unity of western Christendom. A true reformation would be slower than envisioned because of the social, economic, and political forces entangled in religion.

The Early Luther

- Martin Luther was born in Germany in 1484
- His father wanted him to become a lawyer
- Enrolled in the University of Erfurt
 - Received a bachelors degree
 - Received masters degree in liberal arts
 - Began to study law
- Caught in thunderstorm, he promised God if he would survive, he would become a monk

The Early Luther

- Luther then entered the monastic order of the Augustinian Hermits in Erfurt
- Luther focused on his major concern—salvation
- Traditional practices of the church unable to satisfy him with reference to the sacrament of penance or confession
 - Confessions seemed ineffective to him...had he remembered all his sin? How could a hopeless sinner be acceptable to an all-powerful God?

The Early Luther

- To help Luther with his difficulties, his superiors recommended he study theology
 - Received his doctorate in 1512
 - Became a professor of theology at the university of Wittenberg, lecturing on the Bible
 - Through his study, he found an answer
- To Luther, human beings could not be saved through good works but through faith—made possible by the sacrifice of Jesus on the cross

The Early Luther

- The primary doctrine of the Protestant Reformation was the doctrine of salvation or justification by grace through faith
- Luther found his answer through Bible study
- The Bible, for Luther and the Protestant Reformation, became the primary source of truth
- Justification and the Bible became the twin pillars of the Protestant Reformation

The Indulgence Controversy

- Luther's disagreement with indulgences forced him to see the theological implications of justification by faith alone
- Pope Leo X issued a jubilee indulgence to finance the construction of Saint Peter's Basilica
 - John Tetzel hawked indulgences in Germany
 - "As soon as the coin in the coffer rings, the soul form purgatory springs"

The Indulgence Controversy

- Luther was distressed with selling indulgences
 - Believed them to be assuring their damnation through purchases of worthless pieces of paper in his view
 - Issued his Ninety-Five Theses
 - These were stunning indictment of sale of indulgences
- Doubtful Luther wanted to break with the church over indulgences
- He had asked for clarification from the pope

The Indulgence Controversy

- Pope Leo X didn't take Luther seriously
- German translation of the theses were quickly printed and distributed
- Theses received quick German sympathy with a people dissatisfied with papal policies and power

The Quickening Rebellion

- In July 1519, Luther debated theologian Johann Eck in Leipzig
 - Luther was forced to move beyond the indulgence question and to deny the authority of the popes and councils
 - Luther was compelled to see the consequences of his new theology
- Luther was convinced he was doing God's work and continued on

The Quickening Rebellion

- Luther wrote, *Address to the Nobility of the German Nation*
 - Called on the princes to overthrow the papacy in Germany and to
 - Establish a reform German church
- Luther wrote, *Babylonian Captivity of the Church*
 - Written in Latin for theologians
 - Attacked sacramental system—the means the pope held hostage the real meaning of the Gospel

The Quickening Rebellion

- Luther called for the reform of monasticism and for the clergy to marry
- He wrote, *On the Freedom of a Christian Man*
 - Treatise on the doctrine of salvation
 - Faith alone, not good works, brings salvation through Jesus
 - Good works are done by good men
 - "Good works do not make a good man, but a good man does good works"

The Quickening Rebellion

- The Church could not accept Luther's dissent of Catholic teachings and they excommunicated him in January 1521
 - Summoned to appear before the Reichstag in Worms
- Expected to recant his doctrines
- Luther refused and made famous reply
 - "...my conscience is captive to the word of God"
 - "...I cannot and will not recant anything"
 - "Here I stand, I cannot do otherwise. God help me. Amen."

The Quickening Rebellion

- Emperor Charles was outraged
 - "A single friar who goes counter to all Christianity for a thousand years must be wrong"
 - Luther was made an outlaw within the empire
 - Luther's works were to be burned and he was to be delivered to the emperor

The Rise of Lutheranism

- Luther began to organize a reformed church
- Evangelical sermons on Christ's return found favor in Germany
- Public debates and pamphlets also brought people to his side
- Luther instituted music as a means to teach the Bible

The Spread of Luther's Ideas

- Lutheranism spread rapidly throughout Germany with Nuremberg becoming the first imperial city to convert around 1525
- A series of crises challenged Luther's quest
 - More radical elements of the movement wanted to do away with the Mass, relics, and images altogether
 - Others saw Luther's movement as threatening the unity of Christendom—older Christians such as Erasmus broke with Luther
- Younger reformers were supportive

The Peasant's War

- Peasants' War was Luther's greatest challenge
 - Peasants didn't feel the gradual economic upturn
 - Landlords were often abusive
 - Social discontent tangled with religious support
 - Peasants looked to Luther for help
 - Thomas Muntzer inflamed peasants against lords

The Peasants' War

- Luther reacted quickly against the peasants
 - He wrote, *Against the Robbing and Murdering Hordes of Peasants*
 - Called on German princes to "smit, slay and stab" the stupid and stubborn peasantry
 - Luther knew reformation depended on the supported of the princes and magistrates
 - To Luther, the state and its rulers were ordained by God—authority was given to keep the peace so he word of god could be spread

The Peasants' War

- By May 1525, the German princes had suppressed the peasant hordes
- Luther found himself more dependent on state authorities for growth and maintenance

State and Church

- Justification by faith alone was starting point for Protestant doctrines
- Luther downplayed good works, forcing the sacraments to be redefined
- Luther kept only two Catholic sacraments: baptism and the Lord's Supper
 - Baptism signified the rebirth through grace
 - Luther denied transubstantiation, the bread and wine transforms into the body and blood of Christ

State and Church

- The Lord's Supper...transubstantiation
 - Luther continued to insist on the real presence of Jesus' body and blood in the bread and wine given as a testament to God's forgiveness of sin
- Luther rejected the Church's belief the authority of scripture need be supplemented by Church traditions and decrees
- The word of God revealed in the Bible was sufficient

State and Church

- Luther didn't believe that a hierarchy of priests was needed, believing in the "priesthood of all believers"
- Luther accepted the need for a tangible church, however, if reformation was to be successful
- Luther depended on the princes and the state authorities to help with organizing and guiding the reform church

State and Church

- The Lutheran churches in Germany soon became territorial or state churches
- State supervised/disciplined church members
- Luther created new services to replace Mass
 - Vernacular liturgy, focusing on Bible reading
 - Preaching the word of God and singing songs
- Luther married x-nun, Katherina von Bora
- Luther had denounced priest celibacy
- Luther had a model marriage and family life

Germany and the Reformation: Religion and Politics

- Luther's movement tied closely to politics
 - Charles V reigned over Holy Roman Empire
 - Much of Charles land included Austrian Hapsburg and Bohemian lands
 - Charles wished to maintain the unity of the Catholic Church throughout his lands
- Charles spent lifetime futilely pursuing goals
- Charles' problems were the papacy, the Turks, the French and Germany's internal situation

The French, the Papacy, and the Turks

- Charles had major rivalry with Valois king of France, King Francis I
 - Francis was surrounded by Hapsburg lands
 - Charles and Francis would fight the Hapsburg-Valois Wars for 24 years
 - Charles unable to concentrate on his Lutheran problem in Germany
- As a defender of Catholicism, Charles had expected papal support—not to be

The French, the Papacy, and the Turks

- Pope Clement VII joined the side of Francis I
 - Clement feared Charles power in Italy
 - Clement would try to balance off Charles power
- Clement's decision fostered the second Valois-Hapsburg War
 - Charles forces sacked Rome unmercifully
 - Clement came to terms with Charles and Charles reigned over most of Italy

The French, the Papacy, and the Turks

- To the east, the emperor's power was threatened by the Turks and their leader, Suleiman the Magnificent (1520-1566)
- Suleiman killed King Louis of Hungary, Charles brother-in-law
- Suleiman advanced as far as Vienna, Austria, where he was stopped

Politics in Germany

- By 1529, Charles was ready to deal with Germany
- Germany, however, was divided into several hundred territorial states—all very independent
 - These states owed loyalty to the emperor, but German medieval development independence had spawned an independent character

Politics in Germany

- Charles attempt at the Diet of Augsburg (1530) to handle the Lutheran problem failed
- He demanded Lutherans return to the Catholic Church in 1531
- In response to Charles, eight princes and eleven imperial cities formed the Schmalkaldic League—a defensive alliance promising to come to one another's aid if attacked

Politics in Germany

- Other conflicts occupied Charles time and forces—France and the Turks
- After making peace with Francis and the Turks, Charles addressed the German problem 15 years after the Diet of Augsburg (1544)
- After Luther's death in 1546, compromise possibilities vanished
- Charles attacked the Schmalkaldic League with a large army in the first Schmalkaldic War

Politics in Germany

- In the first phase the Schmalkaldic Wars, Charles decisively defeated the Lutherans at the Battle of Muhlberg
- The German princes allied themselves with new French King Henry II—a Catholic—and forced Charles to a truce
- Charles retired to his country estate for his remaining last 2 years

Politics in Germany

- Religious warfare in Germany ended with the Peace of Augsburg in 1555
 - Important turning point of the Reformation
 - Division of Christianity formally acknowledged
 - Lutheranism given equal standing with Catholicism
 - German rulers could determine religion of subjects
 - Charles hope of united empire dashed
 - The ideal of united Christian community lost
- Rapid proliferation of Protestant groups underscored the issue

Luther's heresy raised the question of what constituted the correct interpretation of the Bible. The inability to agree would result in confrontation and even warfare

THE SPREAD OF THE PROTESTANT REFORMATION

Lutheranism in Scandinavia

- After becoming king of Sweden, King Gustavus Vasa led the Lutheran reformation in his country
- King Frederick of Denmark introduced Lutheran liturgy into his country and installed with the king the supreme authority of all ecclesiastical affairs
- Lutheranism also spread to Norway and by the 1540s, Scandinavia became a stronghold of Lutheranism

The Zwinglian Reformation

- In the sixteenth century, the Swiss Confederation was a self governing association of 13 states called cantons
- The city cantons were governed by city councils



The Zwinglian Reformation

- Ulrich Zwingli (1484-1531) was a product of the Swiss forest cantons
 - Obtained a bachelors and masters degree
 - Strongly influenced by Christian humanism
 - Ordained as priest
 - Appointed as cathedral priest in Zurich
 - Started Reformation in Switzerland



The Zwinglian Reformation

- Zwingli's preaching caused such unrest that the city council called for a disputation or debate
- Zwingli's reformers won, holding the high ground of new ideas. Also, Catholics were not used to defending their positions



Reforms in Zurich

- Zwingli influenced Zurich to instituted reforms
 - Zwingli looked to the state to supervise the church
 - Relics and images were abolished
 - Mass was replaced by new liturgy including Scripture reading, prayer, and sermons
 - Music was eliminated as a distraction
 - Monasticism, pilgrimages, the veneration of saints, clerical celibacy, and the pope's authority were abolished

A Futile Search for Unity

- Zwingli faced a challenge from the forest cantons who remained Catholic
- Zwingli attempted to build a league of evangelical cities to deter any encroachment on the reform movement
- Both German and Swiss reformers saw the need to unify
- Luther and Zwingli, however, could not agree
- At the Marburg Colloquy, they disagreed on transubstantiation and never joined forces

A Futile Search for Unity

- To Zwingli, the Lord's Supper was only a meal of remembrance
 - Refused to accept Luther's insistence of the real presence of the body and blood of Christ
 - No agreement produced
- In October 1531, war broke out between Swiss Protestant and Catholic cantons
 - Zwingli's army routed—his body found on the battlefield
 - His body cut up and pieces burned

A Futile Search for Unity

- Unable to find common ground on the meaning of the Gospel, Christianity resorted to violence and decision by force
- Upon hearing of Zwingli's death, Luther was said to have remarked that Zwingli, "got what he deserved"

The Radical Reformation: The Anabaptists

- All Anabaptists held certain beliefs in common
 - Christian church was voluntary association of believers
 - Spiritual rebirth through baptism into church
 - No one forced to accept the truth of Bible
 - All believers considered equal
 - All Christians considered priests—minister chosen by community (women often excluded)
 - Services very simple
 - Lived according to the simple word of God

The Radical Reformation: The Anabaptists

- Anabaptists beliefs (cont)
 - Lord's Supper seen as remembrance—celebrated in private houses in the evening
 - Believed in complete separation of church and state
 - Government had no jurisdiction over real Christians
 - Refused to hold political office or bear arms
- Their political beliefs seen as dangerous by Protestants and Catholics
 - They agreed the Anabaptists needed to be stamped out for the good of society

Varieties of Anabaptists

- One early group of Anabaptists rose in Zurich
 - Their ideas frightened Zwingli
 - He expelled them from the city
 - Since some adult members had already been baptized as children in the Catholic Church, opponents labeled them Anabaptists or Rebaptists
 - Under Roman law, such people were subject to the death penalty

Varieties of Anabaptists

- The Peasants' War (1524-1525) saw persecution of the Anabaptists leaving them outside of Germany
- Anabaptists ended up in Moravia, Poland, and the Netherlands
- The city of Munster in northwest Germany was the site of an Anabaptist uprising sealing the fate of the Dutch Anabaptists

Varieties of Anabaptists

- Crop failure, plague, and religious hysteria led to recognition of the Anabaptists
- A more radical variety of Anabaptists emerged known as Melchiorites
- Melchiorites believed in vivid form of millenarianism—the kingdom of God was at hand
 - They would usher it in
 - Munster was to be the New Jerusalem

Varieties of Anabaptists

- The Munster Anabaptists drove everyone out of town they considered godless or unbelievers
- Burned all the books except the Bible
- Proclaimed communal ownership of all property
- Leadership fell to John of Leiden
 - Proclaimed himself king of Munster
 - As king, he would lead the people to cover the world
 - He would purify the world through "the sword"
 - Purification was to prepare for Christ's return

Varieties of Anabaptists

- John believed all goods would be held in common and the saints would live without suffering
- Leiden's plan was not to be...
 - Catholic prince bishop of Munster gathered army and laid siege to the city—many starved
 - A joint army of Catholics and Lutherans recaptured the city (1535)
 - Anabaptist leaders were executed in gruesome manner

Varieties of Anabaptists

- Dutch Anabaptists reverted to pacifist tendencies
- Menno Simons (1496-1561) most responsible for rejuvenating Anabaptists
- Menno dedicated his life to peaceful, evangelical Anabaptism
- Emphasized separation from the world to emulate Jesus
- Strict discipline and those not conforming were told to leave



Varieties of Anabaptists

- The Mennonites (his followers were called) spread to the Netherlands, Germany, Poland, Lithuania, and to the New World
- Mennonites and Amish (also descendent from Anabaptists) live in the U.S. and Canada today



The Reformation of England

- Henry VIII takes major actions to bring about the Reformation of England



The Reformation in England

- Reformation started by King Henry VIII
 - Sought divorce of Catherine of Aragon due to inability to produce male heir
 - Wanted to marry Ann Bolen
 - Sought divorce from Pope Clement VII who was protected by Holy Roman Emperor
 - Emperor was Charles V, nephew of Catherine
 - Clement would not grant divorce

The Reformation of England

- Henry had relied on Cardinal Wolsey, highest ranking church official in England, to obtain an annulment from the pope
- Wolsey failed and was dismissed



The Reformation of England

- Two new advisers became Henry's agents to fulfill his wishes, Thomas Cranmer, Archbishop of Canterbury, and Thomas Cromwell, the king's secretary
- Henry followed their advice



The Reformation of England

- Henry had the parliament establish a law that cut off all appeals from English church courts to Rome
- Essentially, Henry abolished papal authority in England



The Reformation of England

- Henry no longer needed the pope to grant his annulment
- Anne was pregnant and they needed the marriage fast
- They had secretly married earlier to legitimize his heir



The Reformation of England

- Anne was crowned queen and gave birth to a baby girl three months later—much to the disappointment of Henry
- 1543, Parliament completed the break with the church by passing the Act of Supremacy
 - Declared the king was "taken, accepted, and reputed the only supreme head on earth of the Church of England"

The Reformation of England

- English monarch now controlled the church on all matters
- Parliament also passed the Treason Act, making it punishable by death to deny the king was the supreme head of the church
- Few challenged the new order, but Thomas More did

The Reformation in England

- Thomas More refused to support the new law
 - He was tried for treason
 - He asked a rhetorical question which should be his clear understanding—he was asked to be loyal to the state over the church
 - His conscience would not permit disloyalty to the church
 - He was beheaded on July 6, 1535

The New Order

- Thomas Cromwell worked out the sale of church lands and gave the money to landed nobles and merchants
- About 400 religious houses were closed in 1536



The New Order

- The king had added to his treasury and to his supporters
- Although Henry broke with the papacy, little changed with church doctrine, theology, and ceremony
- Henry continued to seek the perfect wife
- He tired of Anne Boleyn and had her beheaded on a charge of adultery

The New Order

- Henry's third wife, Jane Seymour, produced a son but she died 12 days later
- His fourth wife, Anne of Cleves, a German princess, soon ended in divorce
- Henry's fifth wife, Catherine Howard, committed adultery and she was beheaded
- Catherine Parr, his last wife, outlived him

The New Order

- The new king was only 9 years old
 - Council of Regency ruled
 - Archbishop Cranmer moved Church of England more toward Protestantism
 - Clergy could marry, images were eliminated, revised liturgy, and a Book of Common Prayer
- Changes aroused opposition and fostered reactions when Mary became queen

Reaction under Mary

- Mary was Henry's first daughter by Catherine of Aragon
 - A Catholic, she fully intended to restore Catholicism to England
 - She married Philip II, son of Edward V, and the future king of Spain
 - Philip was not liked in England and alliance with Spain was not well accepted by people

Reaction Under Mary

- Mary's forces had lost Calais, the last of the conquered territory from the 100 Years War
- She had over 300 Protestant heretics burned at the stake, giving her the nickname, "Bloody Mary"
- When she left the throne, England was more Protestant than when she started

Reaction Under Mary

- People identified Protestantism with resistance to control by Spain
- When Mary left the throne, restoration of England to Catholicism ended

John Calvin and Calvinism

- John Calvin was a theologian and key organizer of the Protestant movement
- Diverse education in humanities and law
- Influenced by Luther's writings
- Experience religious crisis—God guided



John Calvin and Calvinism

- Calvin fled France where King Francis persecuted Protestants
- Calvin published his first edition of *Institutes of the Christian Religion*
 - Synthesis of Protestant thought
 - Immediately secured his reputation as significant Protestant leader

Calvin's Ideas

- Calvin stood very close to Luther
 - Justification by faith alone
 - Absolute sovereignty of God
 - Engaged, omnipresent, vigilant
- Uniquely, Calvin believe in predestination
 - God had predetermined some people to be saved (the elect)
 - Others were to be damned (the reprobate)

Calvin's Ideas

- Three tests by Calvin to indicate saving
 - Open profession of faith
 - Decent and Godly life
 - Participation in communion and baptism
- From the dictates of Calvin, Calvinists were convinced they were doing God's work on earth
- Calvinism became dynamic and the militant form of Protestantism

Calvin's Ideas

- To Calvin, the church was a divine institution preaching God's word and performing the sacraments
- Calvin believed in Jesus presence at the Lord's Supper, but only in a spiritual sense

- Spiritually present at the Lord's Supper



Calvin's Geneva

- Establishing a ministry in Geneva (1541), the city council accepted his church constitution—a major success
- His constitution was known as the Ecclesiastical Ordinances
 - Created church government using both clergy and laymen
 - Established the Consistory—a special body for enforcing moral discipline

Calvin's Geneva

- The Consistory oversaw the moral life and doctrinal purity of the Genevans
 - Corrections consisted of and evolved from/to "fraternal corrections", public penance, excommunication, banishment, and public whippings
- Geneva became vibrant city of Protestantism
- Missionaries trained in Geneva

Calvin's Geneva

By the sixteenth century, Calvinism replaced Lutheranism as the international form of Protestantism and Geneva was the fortress of the Reformation



Because Christianity was such an integral part of European life, it was inevitable that the Reformation would have an impact on the family, education, and popular religious practices

The Social impact of the protestant reformation

The Family

- Catholicism had praised the family as a sacrament
- Celibate state of clergy preferable to marriage
- Marriage was seen as the appropriate outlet for sex—concept remained with Reformation



The Family

- Both Catholics and Protestants emphasized the importance of family
- Protestants eliminated celibacy and monasticism thus opening more emphasis on family
- Stress could be placed on mutual love
- But, reality reflected traditional roles of men and women—women in support

The Family

- Primary role of woman was to bear children
 - To Calvin and Luther, seen as punishment for sins of Eve—but viewing woman's role as holy vocation
 - Few roles left for women—family was pretty much the choice
 - Protestantism even removed women as religious leader in the home

The Family

- Protestant reformers called on men and women to read the Bible together
- Overall, the Protestant Reformation did not noticeably transform women's subordination place in society

Education in the Reformation

- Reformation had important effect on development of education in Europe in terms of content and methods towards more humanism
 - Both secondary schools and universities
 - Broadened education to wider audience, not just upper classes
 - Created body of believers who could at least read the Bible

Education in the Reformation

- Luther advocated that all children should have an education provided for by the state
- Urged the villages and cities of Saxony to establish schools paid for by the state
 - Philip Melancthon, coworker, took on the task and was called *Praeceptor Germaniae*, the Teacher of Germany

Education in the Reformation

- Following Melancthon's lead, the German Protestants established the gymnasium, or secondary school
 - Humanist emphasis on liberal art
 - Based on instruction in Greek and Latin
 - Combined with religious instruction

Religious Practices and Popular Culture

- Protestant Reformation led to significant changes in church activities
- Abolished or curtailed customary practices
 - Indulgences
 - Veneration of relics and saints
 - Pilgrimages
 - Monasticism and clerical celibacy

Religious Practices and Popular Culture

- Under Protestantism, individual prayer, family worship, and worship at the same time each Sunday became activities
- Some Calvinists tried to abolish some forms of entertainment
 - English Calvinists (Puritans) tried to ban drinking in taverns, dramatic performances, and dancing

Religious Practices and Popular Culture

- Dutch Calvinists denounced giving small presents to children on the feast of Saint Nicholas
- Many of these denunciations were not fully successful, however

The encroachment of Lutheranism and Calvinism in Europe compelled Catholic leaders to reform the church. The Catholic Reformation is often called the Counter-Reformation in response to those elements of the Protestant Reformation directly aimed at stopping the spread of Protestantism.

The Catholic Reformation

Revival of the Old

- The best features of Catholicism were revived: mysticism and monasticism
- New mysticism was especially evident in life of Teresa of Avila
 - Experienced mystical visions leading to active life of faith
 - Founded the barefoot Carmelite nuns

Revival of the Old

- Regeneration of religious orders
 - Benedictines and Dominicans—reformed and renewed
 - Capuchins
 - Formed from Franciscans returning to simplicity and poverty of Saint Francis of Assisi
 - Cared for sick and poor
 - Focused on preaching the Gospel directly to the people—very effective

Revival of the Old

- New religious orders and brotherhoods were created
 - Theatines (1524)
 - Reformed the secular clergy
 - Founded orphanages and hospitals
 - Ursulines
 - New order of nuns
 - Focused on establishing schools for girls

Revival of the Old

- The Oratory of Divine Love (1497)
 - Clergy and laymen who worked to foster reform by emphasizing personal spiritual development and outward acts of charity
 - The "philosophy of Christ" advocated by Erasmus appealed to them
 - Included many cardinals who favored church reform

The Society of Jesus

- Chief instrument of Catholic Reformation was the Society of Jesus (Jesuits)
- Founded by Spanish nobleman, Ignatius of Loyola
 - Military injuries terminated military career
 - Experienced spiritual torment and resolved to be a soldier of God
 - Prepared for 12 years for his life's work



The Society of Jesus

- Loyola of Ignatius prepared for his work
 - Prayer, pilgrimages, school
- Wrote *The Spiritual Exercises*
 - Training manual for spiritual development
 - Manifested through the Catholic Church
- Loyola gathered small group of followers
 - Grounded in absolute obedience to papacy
 - Military structure—one general at the top
 - Served as first general until death in 1556

The Society of Jesus

- The Society of Jesus (Jesuits)
 - Strict hierarchy
 - Education to achieve goals
 - Dedication to engage in "conflict for God"
 - Recognized as religious order by papal bull in 1540



Activities of the Jesuits

- The Jesuits pursued three major activities
 - Established highly disciplined schools
 - Propagation of the Catholic faith among non-believers
 - Carry the Catholic banner and fight Protestantism



The Society of Jesus

- The Jesuits became the most important new religious order of the Catholic Reformation
- Pope Paul III officially recognized the Jesuits in 1540



Activities of the Jesuits

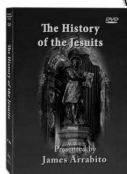
- Establishing highly disciplined schools
 - Borrowed from humanist schools for educational methods
 - Best way to fight Protestantism
 - Jesuits held premier academic posts in Catholic universities
 - By 1600, most famous educators in Europe

Activities of the Jesuits

- Promoting Catholic faith among non-believers
 - Francis Xavier carried Catholic faith to far east
 - Converted tens of thousands in India
 - Thousands of Japanese
 - Died right before he reached China
 - Matteo Ricci's efforts in China proved long lived

Activities of the Jesuits

- Fighting Protestantism
 - Restored Catholicism to many parts of Germany and eastern Europe
 - Poland was largely won back through the efforts of the Jesuits

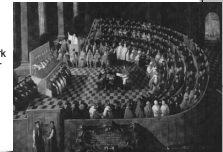


A Revived Papacy

- Pope Paul III proved the turning point in the Catholic Reformation
 - Perceived the need for change and expressed it decisively
 - Promoted advocates of reform to cardinal
 - Appointed a reform commission to study condition of the church
 - Its report blamed the church's problems on the corrupt policies of popes and cardinals

A Revived Papacy

- Pope Paul III
 - Formerly recognized the Jesuits
 - Summoned the Council of Trent
 - The Council was summoned to work out differences for changes in the Reformation



A Revived Papacy

- Turning point in Catholic Reformation came in 1540s
- Catholic moderates led by Cardinal Contarini wanted to work out concessions with the Protestants
- Cardinal Caraffa representing the conservatives said no and instituted even more strict guidelines

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The Revived Papacy

- Caraffa was chosen Pope Paul IV
 - Increased the power of the Inquisition
 - Created the Index of Forbidden Books—list of books Catholics were not allowed to read
 - Protestant theologians
 - Works of Erasmus
 - Rome rapidly became “fortress Rome”
 - Council of Trent made compromise unlikely

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A Revived Papacy

- Pope Paul IV (formerly Cardinal Caraffa) was a hardliner who made reform unlikely



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The Council of Trent

- The council was convened with the hope compromises could be made
- Moderate Catholics hoped, if adopted, reforms would persuade Protestants to return to the Catholic Church
- Conservatives won, favoring an uncompromising restatement of Catholic values

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The Council of Trent

- Scripture and tradition were affirmed as equal authorities
- Only the Church could interpret Scripture
- One was saved by faith and good works
- The seven sacraments, transubstantiation, and clerical celibacy were upheld
- Belief in purgatory and the efficacy of indulgences was upheld

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The Council of Trent

- Hawking of indulgences was prohibited
- Theological seminaries were established in every diocese for the training of priests



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The Council of Trent

- The Catholic doctrine was set in place
- Framework not changed for 400 years
- Catholic Church entered militant phase
- Era of religious warfare emerged



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By the middle of the 16th century, Calvinism and Catholicism had become militant religions dedicated to spreading the word of God. Economic, political, and social forces also played a role in conflicts. The French Wars of Religion (civil wars) were the most shattering

Politics and the wars of religion in the sixteenth century

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The French Wars of Religion (1562-1598)

- Religion drove French civil wars in the 16th century
 - French kings persecuted Huguenots (Calvinists)
 - Forty to fifty percent of the French nobility became Huguenots, including House of Bourbon
 - Calvinists only 10% of population, but well organized and strong willed

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The French Wars of Religion (1562-1598)

- Catholic majority greatly outnumbered the Calvinists
- Valois monarchy strongly Catholic
- Catherine de' Medici was a moderate and regent to her young son kings
- Extreme Catholics known as Ultra Catholics favored strict opposition to Huguenots

The French Wars of Religion (1562-1598)

- Ultra Catholics received support from papacy and Jesuits, both of whom could provide troops and money
- Towns and provinces resented the monarchy power and most were Calvinists
- The French Wars of Religion curtailed the growth of monarchy power



The French Wars of Religion (1562-1598)
Picture of Huguenot and Catholic woman. Depicts the emotions and difficulties of the religious wars in France



Picture of Huguenot Memorial
Loyalty to the state was superseded by loyalty to one's religion. For some people, the unity of France was less important than one's religion.

The French Wars of Religion (1562-1598)

- Some public figures in France placed politics before religion and believed that religious truth was not worth war
- The *politiques* ultimately won but not before much bloodshed



Course of the Struggle

- Wars erupted when Duke of Guise massacred peaceful congregation of Huguenots
- The event was known as The Saint Bartholomew Day Massacre



Course of the Struggle

- The massacre occurred when there was calm and peace between the religions
 - Differences between Catholics and Calvinists had been reconciled by marriage
 - Sister of Charles IX of France (Catholic) married Henry of Navarre (Calvinist)—Henry was leader of Huguenots
- The Guise family persuaded King Charles and his mother the Huguenot gathering posed a threat

Course of the Struggle

- Believing civil war was inevitable, Charles decided to eliminate Huguenot leaders in one strike
- Three days of killing—often in cruel and bloodthirsty ways—left three thousand Huguenots dead
- Henry of Navarre (Calvinist) turned Catholic to save his life

Course of the Struggle

- The fighting continued
 - Huguenots rebuilt their forces
 - Ultra Catholics formed "holy league" to seat a true Catholic "champion" on the throne, Henry, Duke of Guise



Course of the Struggle

- Turning point: War of the Three Henries
 - Henry, Duke of Guise, in the pay of Phillip of Spain, seized Paris and forced Henry III to make him chief minister
 - Henry III (France) assassinated Henry (Duke of Guise)
 - Henry III joined Henry of Navarre, once again, Calvinist
 - Together, they crushed the Catholic Holy League and retook Paris

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Course of the Struggle

- Although successful, Henry III was assassinated by a monk repelled by a Catholic king cooperating with a Protestant
- Henry of Navarre now claimed the throne and converted once again to Catholicism to avert a war—ending the French Wars of Religion

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Course of the Struggle

- Religious problems persisted until the Edict of Nantes - 1598
 - Acknowledged Catholicism as official religion
 - Guaranteed Huguenots right to worship in certain places
 - Allowed Huguenots to retain fortified towns for protection
 - Huguenots given political privileges including holding public office

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Course of the Struggle

- Edict of Nantes—more
 - Recognized Protestant minority
 - Recognized, ostensibly, freedom of religion
 - Recognitions through political necessity, not conviction

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Philip II and Militant Catholicism

- Greatest advocate of militant Catholicism was Philip II of Spain
- Ushered in age of Spanish greatness, politically and culturally



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Philip II and Militant Catholicism

- Philip sought to consolidate his lands which include lands in Spain, Netherlands, and Italy
- Believed that strict Catholicism was key to success
- Use of Inquisition would be part of plans
- One of his faults was he tended to micro-manage...would not delegate

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Philip II and Militant Catholicism

- One goal of Philip was to make Spain a dominant power in Europe
 - Spain needed a prosperous economy—not to be under Philip
 - Gold and silver import from the new world only fueled inflation
 - With wars to pay for and other debts, he instituted crushing taxes which only aggravated the problem

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Philip II and Militant Catholicism

- Catholicism was important Philip and his people
 - Spain had long had crusading fervor and heritage in support of Catholicism
 - Philip was the "Most Catholic King"
 - Spectacular victories and defeats resulted
 - Stunning victory over the Turkish fleet (Muslim) in the Battle of Lepanto in 1571

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Philip II and Militant Catholicism

- Philip had successfully fought Turkish encroachments in the Mediterranean
- Philip's greatest misfortunes
 - Attempting the crush revolt in the Netherlands
 - Relations with Queen Elizabeth



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Revolt of the Netherlands

- The Spanish Netherlands was one of the richest parts of the Spanish empire
 - Modern Belgium, Netherlands, and Luxembourg
- No real political bonds holding them together except Philip who the people believed to be out of touch
- Lutheranism, Anabaptism, and Calvinism existed in the region

Revolt of the Netherlands

- Problems in the Netherlands started when:
 - Philip wanted to strengthen his control in the region at the expense of nobles, towns, and provincial states
 - Netherlands realized their taxes were going only to Spanish interests
 - Philip attempted to crush Calvinism

Revolt in the Netherlands

- In response to Philip's actions, violence erupted—Catholic churches were damaged
- Philip sent the duke of Alba with 10,000 troops to crush the rebellion
- Alba implemented the Council of Troubles in which even aristocrats were executed

Revolt in the Netherlands

- The revolt now became organized
 - William of Nassau, the prince of Orange, united the northern provinces
 - Philip removed Alba and struck a more conciliatory tone
- The Pacification of Ghent stipulated the 17 provinces would stand together under William of Orange
 - Religious differences to be respected and demand for Spain to withdraw forces

Revolt in the Netherlands

- Duke of Parma, the next Spanish leader in the Netherlands played on religious differences and divided the provinces
 - The southern provinces formed a Catholic union—the Union of Arras—Spanish control
 - William of Orange organized the seven northern provinces into a protestant union—the Union of Utrecht—opposed Spanish rule

Revolt in the Netherlands

- Twelve-year truce ended the war in 1609
 - Independence of northern provinces recognized
 - Soon emerged as Dutch Republic
 - Ten southern provinces remained Spanish possessions

The England of Elizabeth

- Elizabeth ascended to throne after death of Queen Mary (1558)
 - England rose to more prominence
 - Became leader of Protestant nations
 - Laid foundations of world empire
 - Experienced cultural renaissance



The England of Elizabeth

- Daughter of King Henry VIII and Anne Boleyn
- Had been imprisoned
 - Learned to hold back true feelings
- Intelligent, cautious, self-confident
- Inherited problems from Mary who had been extremely unpopular from trying to turn England back to Catholicism

Religious Policy

- Based on moderation and compromise
- Elizabethan religious settlement of 1559 started with the Act of Supremacy
 - Designated Elizabeth as the "only supreme governor of this realm...all spiritual or ecclesiastical things or causes...."
 - Repealed Mary's Catholic legislation

Religious Policy

- The Act of Uniformity
 - Restored the church service of the Book of Common Prayer
 - Revisions made it more acceptable to Catholics
- Elizabeth's settlement was basically Protestant but moderate enough to avoid extremes

Religious Policy

- Catholics and Puritans opposed it
- Biggest problem for Elizabeth came from Mary, queen of Scots, her cousin
 - Next in line to English throne
 - Ousted by the Scots by Calvinist nobles



Queen Elizabeth I

Religious Policy

- Elizabeth placed her under house arrest
- For 14 years, Mary plotted to have Elizabeth killed
- Mary sought the throne
- Finally, Elizabeth had her beheaded



Religious Policy

- More dangerous were the Puritans who had sought to remove Catholicism from the Church of England
- Elizabeth managed to keep them in check

Foreign Policy

- Elizabeth exhibited caution, moderation, and expediency in her foreign policy
 - Avoided war which she felt would be economically disastrous
 - Secretly supported aggressive actions helping England
 - Supported Sir Francis Drake's plunder of Spanish ships loaded with gold and silver from the New World

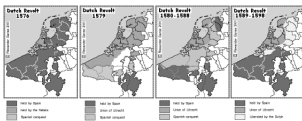
Foreign Policy

- She secretly aided the French Huguenots and Dutch Calvinists to weaken France and Spain
- Avoided alliances that would force her into war with any major power



Foreign Policy

- Elizabeth became more drawn into support for the Netherlands
- Aggravated the friction between Spain and England
- Philip II was persuaded to attack England



Foreign Policy

- Advisors told Philip English people would rise up to help
- Revolts in Netherlands would not be crushed as long as England supported them
- Return Catholicism to England

The Spanish Armada

- The Spanish Armada was not equipped as planned
- Spanish officers were seeking a miracle
- The miracle never happened



The Spanish Armada

- The Spanish Armada was defeated by the English
- Rough storms on the return trip to Spain made the defeat more disastrous
- England would remain Protestant for now



Conclusion

- Martin Luther's impact on the European continent was far reaching
 - His observations and writing fostered splitting of the continent religiously
 - He believed most people would interpret Bible as he had
 - As reform spread, religion and politics became even more intertwined

Conclusion

- Lutheranism replaced by the fervor of Calvinism and was more fundamental, i.e., a clarity of doctrine
- Militant Calvinism helped it spread
- Catholics and supporting leaders also willing to fight
- Age of religious passion followed by age of religious war

Conclusion

- War created skepticism about Christianity: "Apostle of Peace"
- Search for more stable, secular order of politics began
 - Order in the universe through natural laws
- However, wide-ranging adventures helped plunge Europe into its new role in the world